The Western Conference News-Letter

MARCH 1910

A Liberal Religious Magazine devoted to Freedom, Fellowship *and* Character in Religion

"WE ARE CO-LABORERS WITH GOD"

The Western Unitarian Conference

Headquarters: Rooms 514-15-16 175 Dearborn St. - - CHICAGO

President - - Hon. MORTON D. HULL

Vice Presidents { Rev. GEORGE A. THAYER, D. D. / Hon. A. J. SAWYER

Secretary - - Rev. ERNEST C. SMITH

Treasurer - - - Mr. C. K. PITTMAN

The Churches of the Western Unitarian Conference.

OHIO.

CINCINNATI—The First Congregational Church, Reading Rd. and Linton St. Hour of service, 11 A. M. Rev. George A. Thayer, D. D., 304 Oak St.

CLEVELAND—Church of the Unity, Euclid and Genesee Aves. Hour of service, 11 A. M., Rev. Minot O. Simons, 1867 Crawford Rd., N. E.

MARIETTA—First Unitarian Church, Putnam and Third Sts. Hours of service, 10:30 A. M., and 4 P. M. Rev. E. Alfred Coil.

SALEM—Unity Church, Pioneer Bldg., Garfield Ave. and E. Main St. Hour of service, 11 A. M. Rev. A. Irvine Innes, 181 Garfield Ave.

TOLEDO—First Unitarian Church, Ashland Ave. and Prescott St. Hour of service, 10:30 A. M. Rev. Abraham M. Rihbany, 4 Ashland Place.

YOUNGSTOWN—First Unitarian Church, Elm St. and Bissell Ave. Hour of service, 10:30 A. M. Rev. Horace Westwood.

MICHIGAN.

ANN ARBOR—First Unitarian Church, State and Huron Sts. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. Henry Wilder Foote.

BENDON—Union Church. Hour of service, 8 P. M., Friday, fortnightly. Rev. A. B. Hills, Traverse City, Mich.

BROOKLYN—Unitarian Church. Occasional service.

DETROIT—First Congregational Unitarian Society, Woodward Ave. and Edmund Place. Hour of service, 10:30 A. M. Rev. Eugene R. Shippen.

GRAND HAVEN—First Unitarian Society, Washington St. between Third and Fourth Sts. Hour of service, 7 P. M.

GRAND RAPIDS—All Souls Church, Sheldon and Oakes Sts. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. H. B. Bard, 22 Paris Ave.

GRAND RAPIDS—Holland Unitarian Church. Michigan Ave. and N. Ionia St. Hour of service, 10:30 A. M. Rev. B. A. VanSluyters, R. F. D. 9.

HARRIETTA—People's Church—Hour of service, 7 P. M. third Sunday of month. Rev. B. A. Hills, Traverse City, Mich.

JACKSON—First Unitarian Society, Jackson and Washington Sts. Hour of service, 10:30 A. M.

KALAMAZOO—People's Church, Park and Lovell Sts. Hours of service, 10:30 A. M. and 7 P. M. Rev. Joseph P. MacCarthy, 429 W. Lovell St.

MOUNT PLEASANT—First Congregational Society. Hours of service, 10:30 A. M. and 7 P. M. Rev. H. VanOmmeren.

ONSTED—People's Church. Hour of service, 11 A. M. Occasional services.

SHERWOOD—Unity Church. Hour of service 7:30 P. M. on alternate Sundays.

TRAVERSE CITY—Emerson Unitarian Church. Hour of service 7 P. M., first, second and fourth Sundays of month. Rev. B. A. Hills, 303 W. 12th St.

INDIANA.

INDIANAPOLIS—All Souls Unitarian Church, Alabama St, near Fifteenth. Hour of service, 11 A. M.; and 7:45 P. M., when specially announced. Rev. Frank S. C. Wicks, 17 Michigan St.

HOBART—First Unitarian Church. Hour of service, 7:30 P. M., on alternate Sundays.

ILLINOIS.

ALTON—First Unitarian Church, 110 East Third St. Hour of service, 11 A. M. Rev. Howard MacQueary.

BLOOMINGTON—Unitarian Church, East and Jefferson Sts. Hour of service, 10:30 A. M. Rev. J. H. Mueller, 506 E. Chestnut St.

BUDA—Union Christian Society. Hour of service, 2 P. M.

CHICAGO—First Unitarian Society (Memorial Chapel), Fifty-seventh St. and Woodlawn Ave. Hour of service, 11 A. M. Rev. W. Hanson Pulsford, 1174 E. 57th St.

CHICAGO—Unity Church, Barry Ave., near Evanston Ave. Hour of service, 11 A. M. Rev. Fred V. Hawley, 4232 N. Hermitage Ave.

CHICAGO—Third Unitarian Church, W. Monroe St., near Kedzie Ave. Hour of service, 10:45 A. M. Prof. George B. Foster, 1432 E. 51st St.

CHICAGO—First Swedish Unitarian Church, Wells Hall, 1629 N. Clark St. Hour of service, 11 A. M. Rev. August Dellgren, 1529 E. Wellington Ave.

EVANSTON—Church of All Souls, Chicago Ave. Hour of service, 11 A. M. Rev. J. Vila Blake, 122 Ashland Blvd., Chicago.

GENEVA—First Unitarian Society. Hour of service, 4 P. M. Prof. Geo. B. Foster.

GENESEO—First Unitarian Society. Hours of service, 10:45 A. M. and 7:30 P. M. Rev. David M. Kirkpatrick.

HINSDALE—Unity Church. Hour of service, 10:45 A. M. Rev. J. M. A. Spence.

MOLINE—First Unitarian Church, 16th St. and 6th Ave. Hour of service, 7:45 P. M. Rev. E. G. Brown.

QUINCY—Second Congregational Church, 633 Main St. Hour of service, 10:30 A. M. Rev. C. F. Elliott, 1426 Vermont St.

SERENA—Pleasant Hill Union Church. Hour of service, 10:45 A. M., third Sunday in month.

(*Continued on third page of cover.*)

The

Western Conference News-Letter

Vol. VI **MARCH, 1910** **No. 3**

PUBLISHED MONTHLY, EXCEPT JULY AND AUGUST, BY THE

Western Unitarian Conference
175 DEARBORN ST. - CHICAGO.
Telephone Central 1917

Entered as second class matter May 31, 1905, at the postoffice at Chicago, Ill., under act of March 3rd, 1879.

EDITOR
ERNEST C. SMITH.....Chicago, Ill.

ASSOCIATE EDITORS
CHARLES P. WELLMAN.....Humboldt, Ia.
JOHNSON BRIGHAM.....Des Moines, Ia.
FREDERICK M. BENNETT.....Lawrence, Kan.
J. P. MACCARTHY.....Kalamazoo, Mich.
MRS. E. A. DELANO.....Chicago, Ill.

50c a Year. **5c a Copy.**

Subscribers to the NEWS-LETTER will be pleased to know that the subscription list grows apace and that the goal of self-support is near at hand. However, we do not intend to cease our efforts for subscribers either now or when that goal is won, not because we are proud of the NEWS-LETTER, but because we believe in its power to serve the cause for which our churches stand. Let those who intend to subscribe and have delayed doing so send in their names and money promptly. We can no longer supply copies of the January and February issues and subscriptions received hereafter will begin with this number.

We welcome the plan of Associate Membership in the American Unitarian Association and commend it to our readers and especially to our Post Office Mission workers. It contemplates service to isolated individuals and families located too far from any Unitarian church to have fellowship with a local organization. By paying $1.00 the associate member receives each month a copy of Unitarian Word and Work and each new pamphlet or tract as it is issued. Sometimes this work may best be done through a local center, as at Lawrence, Kansas, and Brookings, So. Dakota, where our churches serve associate, or non-resident members, but where this is not practicable the Association's plan meets a real need and renders a valuable service.

The foes of the saloon in Chicago recently made a noteworthy show of strength when, in a surprisingly short campaign they secured seventy-five thousand signatures to a petition asking for the submission of the issue of license or no-license to the voters of Chicago at the next city election. Sixty-one thousand signatures were necessary to secure the submission. The Liquor Interests are challenging some of the names, but the margin of safety is so large that it is practically certain the citizens of Chicago will have the opportunity to cast a ballot on the question.

The SURVEY for February 5th is largely devoted to the "Juvenile Court" which in ten years has passed beyond the stage of experiment and become an integral part of our social system. Although as a rule only the larger cities of the United States have separate Juvenile Courts the principle on which they rest is accepted as sound and the practical results in cities where such have been established justify the faith of the founders. Some mistakes have been made, some impracticable methods have been tried, but surely and steadily in the minds of men and women dealing with delinquent children has grown the conviction that it is the duty of society, not to punish "the bad boy", but to educate him, help him, "give him a chance."

REV. REED STUART.

We regret to announce the death of Rev. Reed Stuart of Detroit in his sixty-sixth year. While visiting his two sons, members of the faculty of Princeton University, he underwent an operation for appendicitis from which he did not rally, his death occuring February 6th. He was born at Moundsville, Va., and educated at Monmouth and Chicago. From 1886 to 1909 Mr. Staurt was minister of the First Congregational Unitarian Church of Detroit, winning many devoted friends by his gentle, attractive personality, and through his preaching appealing to the most thoughtful element in the community.

Before going to Detroit he was minister of the Independent Congregational Church of Battle Creek, never fully identifying himself with the Unitarian movement. A memorial service was held in Detroit, February 20th, giving opportunity to men of different denominations to pay their tribute to a high-minded man, a beloved pastor, and spiritual teacher.

ZALMON G. SIMMONS.

In the death of Zalmon G. Simmons on February 11th Kenosha lost its foremost citizen and our church in that place its most generous benefactor. His four score years and one were years of energy, usefulness and beneficence. He had a part in the early development of railways in Wisconsin, was associated with the telegraph and telephone in their initial stages, and did much to build up local industries. Every worthy institution in Kenosha had his generous help. The beautiful Public Library, the Soldier's Monument and the Henry M. Simmons Memorial Church were his more conspicuous gifts. The service at the home was conducted by the G. A. R., the public services at the church he had built and loved, were conducted by Rev. Jenkin Lloyd Jones and Rev. Florence Buck, his pastor. On the following Sunday tributes to his memory were paid in every church in Kenosha.

JAMES M. WANZER.

With the passing of Mr. Wanzer Chicago has lost one of its foremost citizens and the Unitarian cause one of its most loyal and devoted supporters. His interests in Unitarianism was not confined to his own church or city. He had the greatest sympathy with the work of the Western Conference and served it for some years as treasurer.

Mr. Wanzer was born in Fairfield, Conn. While he was very young his parents moved to New York State where he lived until married. As so many young men of his day, he felt the call of the unbounded opportunity of the West, and the newly married couple moved to an Illinois farm. The work of the farm and teaching school did not exhaust Mr. Wanzer's splendid powers, so he joined his fortunes forty-five years ago with those of the growing young giant, Chicago. Success attended his efforts and he became a power in financial and civic affairs.

He was by birth a Friend, hence he found the simple, reverent atmosphere of the Third Church suited to his religious needs. He gave unstinted service to the church of his choice, and when he knew that the end of his life was at hand he asked that he might be taken to the church he loved so well for the funeral service. Because of their long friendship and intimate relation, he asked Rev. James Vila Blake to officiate. Mr. Blake depicted with love-inspired eloquence the out flow in Mr. Wanzer's deeds of integrity and love. Mr. Wanzer was for many years a director of the Relief and Aid Society. It was in deeds of charity that his nature showed itself most clearly. To him self-sacrifice was a delight and he knew no joy equal to relieving distress. No man ever lived with better purpose and interest. He ever shamed the littleness of selfish hearts, and thereby proved an inspiration to nobler living. W.M.B.

"Let us look at the good of life a little apart from our own particular sorrow."
—George Eliot.

Dogmatism and Liberalism

BY REV. GEO. R. GEBAUER, DULUTH, MINN.

All dogma has its natural genesis and growth. It is, as the word denotes, at first only an opinion formulated in response to certain deep problems. It is the conviction of some strong, virile mind, which believes in revelation, because it trusts in self. It is a notion vigorous enough to become aggressive. And because it is so, it seeks to conquer. It will clash with other opinions; it will denounce and disfellowship; it will excommunicate and fight. But finally one opinion or the other will be established and by the survival of the fittest, become sacred dogma. It is not comforting reading, this history of dogma, but it shows us the divine necessity of struggle in the religious world as elsewhere. If the squabbles between Socrates and the sophists were a matter of evolution, so were the theological disputes and bickerings between the saints of old. The struggle was so much more bitter, because so much more vital. The fact that men would fight over a single letter, shows that it was not a dead letter, but one full of life and significance. Of course much in the creeds and dogmas of Christendom is without life for us, but let us not drop into that rational trap, that they are and "by right ought to be" dead to everybody in Christendom. Let us not sneeringly speak about the superstitions of the old church, for even we in our enlightenment appear superstitious to not a few people. All religion seems superstitious to the thorough-going rationalist, while to the spiritually minded all superstition is full of religion. Yes there is sometimes more life in one man's superstition than in another's religion. Indeed people who pretend to live on the extract of "religion pure and undefiled" are often spiritually rather thin and scrawny, while the superstitious fellow looks fair and fat, which seems to indicate that even if there is no nourishment in superstition it may help spiritual digestion. Possibly the greatest superstition may after all be that we can get on without superstition in the world. It is everywhere about us, in all thought and endeavor.

There is dogma in art and in literature and in science, even in political life. To the superficial look, it is all evil, to the deeper seeing eye, it is an evil which serves a greater good What are mere senseless stones of offense to one, are stepping stones to a higher faith and a truer truth to another. We could not walk without friction under our feet, we could not make any progress but for the controversy which meets us at every step and challenges us. And at the same time all these false and these obsolete and superstitious things are yet right in their time and place. They are in contradiction to our little conception of truth, but fit perfectly into the divine scheme, in which both human truth and error find their purpose. There is a pragmatic wisdom in the foolishness of this world which confounds man's theories of truth. We are ever trying to steady this old world, because it seems about to topple over, and perhaps it is good exercise for us; but never mind, the world must be a little out of balance or it will not move. Perhaps our own Unitarianism moves so slowly because it is too well balanced. Perhaps our own faith is too much concerned about the stones in the way and tries too much to remove them instead of walking over them. There is a liberalism, which merely removes stones of offense. It never gets anywhere. There is the Unitarian who is merely a "kicker" at things old and not a "stepper" into something better. Such a Unitarian is the poorest thing in the world, he can not compare with a good and sleek Salvation Army captain. The true liberal as I conceive of him,

has a double mission in the world; it is paradoxical. He must step upon the old but not to hurt or soil it with his feet. He must pronounce his own convictions, as if they were God's last revellation and at the same time he must realize that God speaks in "diverse manners" not only through the lips of prophets, but at "sundry times" after the manner of Numbers XXII, 28. He must proclaim his truth from the housetop and yet not look down upon the fellow who shouts his own gospel at the corner below from a drygoods box. In his view of religion, there is room enough for all sorts of dogmatism and irrationalism and superstition, inclusive of hell and damnation for himself. A poor and narrow sort of liberalism indeed, that loves only soft and cool liberality. The true liberal, as I see him, has such faith that he does not only believe in the service of truth (any fellow can do this), but in the good of half truth and quarter truth and truth so little, so fine that you can not see it, but only feel it; yes he has such faith, that he does not only believe in God, but in Satan, of course not in the disagreeable prince of the air and the maker of flies and the father of lies, but in the stately noble Satan of Job, the servant of the Lord: "But for evil so much good more."

The larger Unitarian has one dogma; Freedom for himself and for others: he has one creed; To treat with perfect fairness and sympathy the creeds of others; he has the conviction, that his main mission is not to bring others to his particular way of thinking, but by his sympathy for the beliefs of others awaken in them love and sympathy for his own belief.

And lastly the larger Unitarian makes his gospel worth while to the world, he is a pragmatist in the true sense. He does not prate about God's justice but preaches justice to man; he does not sermonize about God's love but speaks of the saving love of man; he is a power in the community for good and loves God by serving his fellows.

Religion and Science

BY REV. A. W. RIHBANY, TOLEDO, O.

Readers of history know that previous to the 16th century the church kept the human intellect in complete bondage. Early in the 16th century began what is known as "the revival of learning in Europe." Naturally the spirit of great thinkers in those days was that of vigorous protest against dogma. As naturally this proved displeasing to the church, especially when new discoveries, chiefly in astronomy, began to discredit her long established claims. Thus learning was put under the ban of the church as the most pernicious enemy of the "true faith."

But the spirit of inquiry kept marching on, cutting its way through the massive obstructions of dogma, until it reached the outermost limits of protest in the materialism of the 18th century. Materialism threw away along with the stories of ghosts, witchcraft and the irrational dogmas of the church, God, the soul and the validity of all spiritual aspiration.

But evolution at the hands of Spencer and his disciples opened a new avenue of thought. Its universal application showed that man's religion, as the elements of his body, finds its source in the very nature of the First Cause. This phase of evolution began to make it acceptable to thoughtful men in the Protestant Church, until now it is accepted in varying degrees in that fold, and dangerously threatening the ancient portals of Rome.

It has been the custom, however, in the Protestant churches to make the anthenticity of every doctrine rest on some text from the Bible. The Bible in a most generous spirit has always provided those who sought its authority with texts suitable for any form of doc-

trine. So when the scientific spirit began to prevail those of the clergy who felt inclined toward that spirit kept up the practice of calling upon the Bible to give authority to the claims of science The aim has been, until very recently, to show that *the claims of science were biblical.*

But the great triumph of science in the last decade has very materially modified the old attitude. Now the desperate effort is not made to show that the claims of science are in some way biblical, but that *the claims of the bible are scientific.*

Science now is fashionable, and is claimed by those even who do not clearly know what the term means. The cry at the present time which is heard on every hand is, "Our religion is scientific!" The veriest metaphysical rubbish and the most fantastic mysticism carry the tag with the word "science" on. Those men who still hold beliefs in the miraculous elements in the bible are trying in a pitiable fashion to make connection with science, in order to give their beliefs standing and character.

Recently a minister in our city tried to convince his people that the miraculous birth of Jesus was strictly scientific. His explanation of this claim was that in every science there were mysteries, therefore the mysteries of the Christian theology fall within the realm of science! According to this logic every myth and fiction can hire science to lend it the character of a fact. This minister in his honest rush to be in fashion with the times failed to realize that science as systematized knowledge, by its very nature, ends where mystery begins.

Now what is the religion of science? I do not know. Break up this word "science" into its component elements and you will discover the silliness of the question. Ask: What is the religion of chemistry, geology, geometry, etc. Specialists in these sciences may be utterly devoid of love for religion as "endeavors after the spiritual life."

Our science is our knowledge, our religion is our spiritual aspiration. Neither of these great possessions of the soul was born of the other. Thus a learned man's religion is not the religion *of* science, but a compound of religion *and* science.

We Unitarians give no allegiance to mysteries and myths and miracles. Our supreme question is this: Does our knowledge recognize the validity of our aspirations, or does it stand antagonistic to them? Does nature itself recognize our hope, faith, love? We find that nature is ever in disharmony with despair, faithlessness and hatred. We find that the direction of our spiritual aspirations is that of peace, comfort, purity, patience, loving service. Herein lies the validity and sanctity of our religion.

Science does not judge religion, both science and religion are judged by experience.

Seek knowledge, but never allow yourself to forget that you are a spiritual being, the very offspring of God. Science helps to brush away the superstitious conceptions of religion, but the great central truths of religion are born of spiritual aspiration. Seek daily the company of the great thought that you are the child of God, capable of becoming strong, pure and helpful, and a victor over all the ills to which human existence is subject.

Running Comment

BY JOHNSON BRIGHAM, DES MOINES, IA.

The question of more battle-ships is again upon us, and we must soon decide between the things that make for peace and the conditions which threaten peace. Soon must come, as it came in 1846, when Lowell wrote "The Present Crisis,"—"the moment to decide, in the strife of Truth with Falsehood, for the good or evil side." Will our brave men falter, will our heroes stand aside, when

next the question comes up in Congress?

Away back in 1817, long before the peace movement became a potent force in world affairs, the United States and Great Britian formed a compact to remove forts and battle-ships from the Canadian-American border, thus securing peace along threethousand miles of borderland. Fraternal spirit combines with self-interest in keeping that pact inviolate until this day. Suppose the impolicy of an "armed peace" had prevailed instead, and the St. Lawrence and our Great Lakes had been lined with forts and opposing torpedo boats and cruisers; and suppose battle-ships, with their accompanying flotilla, had all these years been allowed free course and been glorified from Duluth to the mouth of the St. Lawrence, how impossible would have been the preservation of peace! How certain would have been the unfortunate occurence leading on to war! But, now, how different! In all that vast inlaand sea—that great "heart of the world's heart," no sign of belligerency save when some petty custom-house official forgets that his duties are wholly perfunctory! Many of your readers have witnessed the stately procession of lake steamers through Detroit river—argosies of commerce undistrubed by war's alarms, ships moving in almost continuous line, to and from the great marts of commerce, bearing costly bales from the markets of the world in exchange for the products of our mines and prairies,—a grand, imposing spectacle, filling the imagination with pictures of the near coming time when battle-flags shall be furled and when our American Republic shall lead the way to the realization of the dream of our "poet of democracy" who, years ago, in his old age, sitting "by blue Ontario's shore", and seeing as in a vision that "one nation must lead, one land must be the promise and the reliance of the future," prophetically exclaimed: "Here is not merely a nation but a teeming Nation of nations."

Is the whole world coming over to an acceptance of the Unitarian view? While one swallow doesn't make a summer, yet, when the air is filled with swallows, may we not exclaim "It is here!" And now comes our dear old friend of the Congregational church, Washington Gladden, with a book of recollections in which the reader finds page after page which might with entire fitness be included in the writings of Jenkin Lloyd Jones, or any other preacher of the liberal faith. After a searching diagnosis of Calvinism, Dr. Gladden thus frees his mind:

"Between such a theology as this and atheism, we should promptly choose the latter."

And again, he has "been thinking much about it in these days," and is "fain to believe that the time is drawing near when the Christian church will be able to discern and declare the simple truth that Religion is nothing but Friendship; friendship with God and with men."

The one discordant note in his conclusions is that it is "the duty of liberal men in the churches to which they belong—if they are tolerated there—to be a "stay-inner" instead of a come-outer. The Congregational church polity is such that a member can almost bring himself to believe that "orthodoxy" is "a local issue" and not a few govern themselves accordingly. But with most of the orthodox churches, the case is beset with greater difficulty. How can a man who knows that Jesus was not "very God" and denies that only through Christ's shed blood can he gain heaven; how can a man who believes that Love—friendship with God and man—is the fulfilling of the law and therefore all that is vital in religion; how can the anti-Calvinistic Washington Gladden remain a "stay-inner" when his churches "theological development has been along Calvinistic lines" and whose present form of doctrine is Calvinistic? (I quote from the article on Congregationalism in the New International Encyclopedia.) But, how fortunate it is for us that we don't have to settle all the fine points of consistency which are bothering our neighbors.!

From "The Open Way"

BY REV. F. M. BENNETT, LAWRENCE, KANSAS

OUR ADVANTAGE.

There is probably nothing which will so quickly determine a man's place in the social and religious order as the stand which he takes as to the nature and the authority of Jesus. If you want to be effectively labeled and your place and position in society here and hereafter determined only make it clear that you look upon Jesus as a man instead of as God. Whether mistaken or not you will be given your place in the minds of your fellows.

What advantage have we who regard Jesus as the Prophet of Nazareth instead of as the Christ of Bethelem? What advantage is it to prefer to be the followers of Jesus rather than worshippers of Christ? It is clear that we have no advantage of numbers, unless it be, as is usually the case, that the larger truth is with the minority. It is true that the unorganized believers in the prophet of Nazareth are many, though they are largely indifferent as to the significance of his life and teaching, but those who work together, realizing the importance of his message are comparatively few. We therefore have no advantage of convention or popularity and seldom can expect to live and work through the enthusiasm of the crowd.

In spite of such limitations we may and do have the same advantages which Jesus had. Numbers and popularity were not on his side. But freedom and truth were. We, too, can be free and self-reliant in matters of the moral and spiritual life. We can assume to have the direct approach to God which he valued, and live and work for the coming of the same reign of God in the world for which he worked. We may meet life on the same natural basis of an inherently divine humanity. We may assume that all souls are meant to be incarnations of the divine life. We need not approach any life with the assumption of a miraculous message which shall exclude because of its strangeness and present impossibility, but we may place ourselves on the common and universal ground of religious faith in human life to render our services for life's enrichment.

THE COST AND THE WORTH OF THE CHURCH.

The church as an institution is probably the most costly. The money and effort and time spent upon it are immense. It is beyond the power of any one accurately to estimate its total cost. It is primarily a money spending institution. It calls for great effort and thought from multitudes. Is it worth what it costs? When considered in its larger aspects we believe it is. It is the creator, preserver, and upholder of the moral and spiritual ideals. These we cannot afford to do without. It is significant that people are willing to pay so much for them. There is no other human interest for which human nature is willing to spend so freely. Surely there is a reason for this.

But we need not think so much of the cost and worth of the church as of the use we make of it. What it is worth to you depends on the use you make of it. There are many who rob themselves of the best of life through their neglect of the church and its opportunities. We shall spend a great deal more freely for religion when we learn how to make proper use of the means for its cultivation and expression which the race has already procured. We have not yet learned how to make the best and highest use of the church.

"I am more and more impressed with the duty of *finding* happiness."—George Eliot.

A Welcome to Dr. Green

BY EDWARD W. CARRINGTON, DES MOINES, IA.

The Rev. Dr. Thomas E. Green, formerly rector of the Episcopal Church in Cedar Rapids, now a popular lecturer; in Hampton's magazine, discussing the question whether Japan will ever become a Christian nation, comes to this conclusion:

"Yes, if we are really interested in the lifting up of humanity, in the spread of human brotherhood; if we are willing to take the Golden Rule, spoken alike, almost in the same syllables by Gautama, by Confucius, and by Jesus; if we are willing to take that and the Sermon on the Mount and bring them as our contribution to a symposium of faith and practice."

Now I wish to ask the Doctor if the above does not smack strongly of "insurgency," emanating, as it does from the representative of the old English Orthodox Church? What of the teachings of the Nicene and Anathasian Creeds, and the thirty-nine articles, agreed upon in the convocation held in London in the year 1562?

Now, the Athanasian Creed clearly teaches the doctrines of the Trinity, when it states: "So likewise the Father is Almighty, the Son Almighty and the Holy Ghost Almighty." And this ironclad creed goes still further and declares "Which faith except every one do keep whole and undefiled, without doubt he shall perish everlastingly."

I am not informed as to whether the Episcopal Church in America requires its clergy to subscribe to the thirty-nine articles, but I do know that the English clergy are required, to this date, to acknowledge a belief in and subscribe to the very same famous thirty-nine articles of religion. Glancing over the "First article" I find a binding belief in the Trinity, expressed in the following plain English: "And in unity of this Godhead there be three persons, of one substance, power and eternity; the Father, the Son and the Holy Ghost." There is nothing ambiguous about that!

In view of these facts, is it not pertinent to ask the Doctor if he has sidetracked these staunch dogmas and creeds of his Orthodox Church. The Doctor has evidently studied the Sikahon and made up his mind that enlightened Japan will not take kindly to the teachings of St. Athanasius, nor the hidebound dogmas of man advocated in the thirty-nine articles. If the good Doctor resided in England he would undoubtedly receive a strong ecclesiastical censure, as well as a "Royal displeasure," for it is distinctly prefaced in the introduction to the essence of the thirty-nine articles that any churchman differing in opinion from said articles shall be censured, and receive the displeasure of the then King of Great Britain.

Therefore we find this distinguished churchman and lecturer inviting his own people to take to the Japanese the very doctrines promulgated by Dr. Channing, known as Unitarianism—the very ideas taught and promulgated by Dr. Eliot, President Emeritus of Harvard University, in his recent lecture entitled "The Religion of the Future."

Doctor, we welcome you to the fold of the modern religion. We are glad that you have discarded the traditional and fond belief of your church that the only road to heaven and the only way of Salvation is through a creed-bound belief in the teachings of St. Athanasius.

Doctor, you cannot straddle the fence, cannot commend our modern teachings and at the same time hold steadfast to the teachings of old dogmas. These two religions—the old Orthodox and the modern, scientific and philosophical teachings of the Unitarian church—will not mix;—there is a wide gulf between the two teachings. If you believe in one you must discard the other. This is the only logical conclusion. Again, I say, we welcome you, Doctor.

Mr. Dole's Latest Book

BY REV. F. A. GILMORE, MADISON, WIS.

"Few things are more disastrous," says Herbert Spencer, than the decay and death of a regulative system no longer fit, before another and more fitting system has grown up to replace it."

Dr. Dole, one of the best minds among us, writes as one who realizes that the present is a transition time for ethics. Mere authority is no longer its basis. On what does it rest? On experience says our author. We have not *made* but *discovered* what is good. He reminds us of the analogy between ethics and other departments of life, as art machinery and dietetics, where the best results come through experiment. We thus reach the idea of right and wrong; the former being the conduct which aids us to live happily and prosperously together as civilized people; the latter, the conduct which hinders this. In agreement with many moralists and penologists the book regards sin and moral evil as survivals of childishness or barbarity. From this evolutionary view point the "superman" of Nietzsche and Bernard Shaw is not a further stage of development but only a magnified savage. The essence of morals is found in the "Good Will", which is chosen rather than "love" to express the mental state that works and sacrifices for the universal well-being.

We are thus led to a scientific basis for the moral life. "Ethics is the science of human conduct." "It is properly a science governed by principles,by means of which you can predict results and apply means to ends." The argument then follows somewhat the customary track, dealing with "Happiness," "Conscience," "Truth," "Motives," "Values," "Freedom," etc. to part seven which treats of "Problems in Practice." This, covering the last 100 pages, will for many be the most helpful part of the book. Gambling, intemperance, warfare, and the general outlook and hope for human improvement are handled in the optimistic manner that is so characteristic of the writer. Without overstress but with clearness he states his philosophical and religious beliefs. As ethics cannot be wholly separated from psychology, politics or sociology, neither can it be hung up in space like a star. Follow it down and we reach the living Purpose in the Universe. As a philosopher he is a thorough monist, believing that this alone can give us any real harmony or consistent hope.

A pessimist has been defined as a man who is forced to live with an optimist. Were this true all who live near the genial author are in danger. His paragraphs are redolent with his cheerful and sweet good nature. They repeat and reveal his abiding faith in God and man. "Perhaps a man had better make an error of judgment and yet do it in good will, than to do the correct thing and lose his temper in doing it." Isn't that just like Charles Dole?

We think that the author's treatment of present day topics is the best thing in the book. With unvarying fairness he presents both sides of the divorce question. It is not to be settled by quotations from scripture. If there is one valid ground for divorce, there is more than one. The true point of view is that of its effect on the purity and happiness of marriage as a social institution. In the chapter on "Right and wrong kinds of Compromise" the out and out idealists, are shown to be unwise in their rigidity. Over against the refusal of Prohibitionists to work with those who are willing to place stricter regulations on the liquor traffic, he quotes the Chicago lawyer's saying "I do not wait to hitch my wagon to a star. I hitch it to anything that is going my way." And he adds—"this is not immoral: it is fair compromise."

In the chapter entitled "A Critical

Question" the supreme test of moral conduct is stated with convincing power. Here right and wrong are wholly subjective. Do wrong, "and you instantly seem to have done yourself a violence; you are less a man than you were before, as if power had gone out of you." Right conduct also "results in a psychical experience, a satisfying sense of rest and harmony."

We miss in this book the massing of material, the movement of thought, which we have a right to expect in a piece of literature. It is too long, diffuse and wordy. Were the pages limited to one-half the number it would be more cogent, less monotonous. The student will hardly allow some of the statements of fact to pass unchallenged. Thus on page 10 we read "How could the men of the Bible who had never seen a pint of distilled alcohol have any clear answer for modern people who want to enact a prohibition law? Drunkenness a matter of course for a barbarous people becomes an unbearable nuisance in the streets of a crowded town." Drunkenness was by no means a matter of course to the ancient Hebrews. Emphatic warnings of its dangers are found in the Old Testament and apocrypha. Philo wrote a treatise on the subject and called wine a sorcerer.

The author's fervor leads him to ask "Who is the man who possesses the largest good will and loves most?" The answer is, "that all human history shows that he is the happiest man" (page 76). Were not Jesus, Savanarola and Lincoln men of good will? Yet we never think of them as the happiest men: surely they were "men of sorrow and acquainted with grief." It is stated, page 154, that "the righteous man has health and joy; it is a satisfaction to foresee the process by which human life shall surely be perfected." This seems to be contradicted by what really happens in the soul in its hour of trial. Thus on page 45 "It is the nature of moral conflict that at the time of real issue no one can guarantee the outcome. There would be no issue or conflict or risk, if shining angels stood by the man to assure him that the greatest gain for himself lay in the same path with the greatest good to humanity. The man may indeed have faith that it is so. But in such hours of conflict this faith itself is obscured." Poets speak of the martyr as "happy" in his death: we think courage and loyalty are truer words

There is also a juggling with the term "freedom of will." In its treatment of consciousness the book keeps the right path, ourself is not a string of mental states as Prof. James would have us think. On its own testimony consciousness is a living unity, not a bundle of multiplicities. But when consciousness tells us that we were free to take either prong of "the fork in the way" it deceives us; "we merely thought we were free." We submit that if we are fooled in the one case, the other is hopeless.

Chapter seven closes with this sentence "No one would even wish to do wrong or fear to do right if he could only see plainly the social significance of his acts." Rhetorically it makes a fine climax, but the reader can not help pulling himself up and asking if it is is true to the facts of life. Certain it is that the conspicuous wrong doers are educated men. Can it be that they do not know the evil which they cause?

In many places throughout the work the past is too sharply set over against the present.

To sum up our impressions. The book is extremely suggestive, many apt illustrations fix the thought in the reader's memory. Its central thought, the life of Good Will, is developed from many sides. It is as when a man describes a great building by walking around it and telling how it appears from many view points. Clergymen, educators and authors cannot fail to profit by it. Bitterness, narrowness and dogmatism are absent. Answers are proposed or suggested in vital questions. Nowhere does Dr. Dole speak like that character in Cicero's De Natura Deorum who argued "as though he had just arrived from the councils of the Gods."

The Ethics or Progress by Charles F. Dole. T. Y. Crowell & Co. $1.50.

THE NEW MORALITY.

We have seen that society gets on and the world grows better by the constant annexation of new territory to the domain of ethics, or, to change our figure, by the acceptance of new standards of conduct, once seen only by the few, but at last winning the assent of all men. The extent of hitherto wild land in the process of being annexed to the civilized world, the variety of new standards lifting themselves into authority, is very remarkable.

Consider, first, the modern law of work or of equivalent service, as contrasted with the ancient habit of idleness. The world has commonly thought that any man had a right to live without work if he could. At least the rich had this right, and everyone has the right to become rich if he can. In fact, the man was counted noble who held inherited lands or fortune which enabled him to live without labor.

The opinion in favor of the idle rich is still current. A multitude of men are striving to acquire property enough to lift their families above the necessity of labor. How many men who spend princely incomes have the slightest twinge of conscience at the fact that they are doing little or nothing for society in return? Nevertheless, there is already beginning to be a conscience, that is, a social urgency or pressure, which irresistibly tends to make men, whether rich or poor, uneasy in living an idle life. This form of new conscience is especially active in America.

Every man now is doing one of two things. He is either contributing in some form to the good, the wealth, the welfare, the learning, the happiness of the world, to compensate for what he draws out; or he must be impoverishing the world. What is the net result of man's life, upon the whole,—gain or loss? Here is the new issue of justice or right. What right have you to take or get, and not to give at least as much as you take? The law of the world is good will. Do you, on the whole, impoverish the world? Then you break the fundamental law of life and happiness—for yourself as well as for others. You would dispose of a horse or mule that did not do better than this!

Let us, however, listen to a single excuse for the idle life. "Suppose," someone says, "my father did good in excess of all he got, and left me works of supererogation to his credit in the shape of lands and bonds." Does this fact make the issue different? Did your father live a generous life in order that you might lead a mean and selfish one? Does it now become right for you, though wrong for a poor man, to live without rendering an equivalent service? Are you not rather bound, as having inherited ampler opportunities, to do more and not less for the world than the man can do who has nothing but his hands? —Charles F. Dole in "The Ethics of Progress."

TWO RELIGIOUS CONFERENCES AT STATE UNIVERSITIES.

The third meeting of the Conference of Church Workers at State Universities was held at Madison, Wis., on February 15th–18th. This inter-denominational Conference was organized two years ago at Ann Arbor, and has proved of great value in providing opportunities for the discussion of the various problems involved in work at college centers. At Madison reports were read from a dozen state universities, from Maine to California, and some 45 delegates were in attendance, representing all the Protestant Churches which attempt work with students. Our Unitarian churches were represented by Rev. F. A. Gilmore of Madison, Rev. R. S. Loring of Iowa City, and Rev. H. W. Foote of Ann Arbor. It was a gratification to have Mr. Loring elected vice-president for next year.

The variety of methods of work at the several university centers proved most interesting. Each committee seems to have its pet plan for reaching and caring for the student body, and each denomination has its own pecular difficulties. The simplicity of our organization, and the fact that we have no denominational

college to breed antagonism to the "godless" State Universities, give us an immense advantage over certain other bodies. On the other hand we are fast being outstripped by the vigorous efforts and the generous outlay which make our little one-man churches seem pretty small. Other denominations are building guild-houses and dormitories, are endowing lectureships and maintaining university pastors who devote themselves exclusively to working with students.

We must learn to support our work more generously, and to adopt methods which others have found successful, if we are to give our college town ministers the equipment which they ought to have, if we are to meet our obligations to the boys and girls who go from our homes to these great Universities. This work is the most pressing now before the churches of this country; there is no more urgent demand for this money, no higher call for them to open their eyes to the vision of great possibilities.

The other Conference, held in Ann Arbor February 18th–20th, took the form of a joint meeting under the auspices of the Ann Arbor School of Religion and the Religious Educational Association. It calls for less notice, though significant of the growth of inter-denominational cooperation, and of the growing adoption of progressive methods in religious education. The experiment of the School of Religion, which is being worked out in Ann Arbor, is one of the most interesting and promising of all the attempts to bring a modern and vital religious influence to bear upon American Univiersty life. HENRY W. FOOTE.

UNITARIAN TEMPERANCE SOCIETY.

WHAT IS IT DOING?

I. It is annually distributing many thousands of admirable free tracts,—the only temperance society in the land which gives away its publications.

II. By correspondence, it aids those who are working or speaking for the cause of temperance.

III. It furnishes, when it is able to do so, speakers for all sorts of temperance meetings.

IV. It has recently joined the National Inter-Church Temperance Federation, which includes some of the largest denominationa in the country; and it maintains, along with other churches, its own department in The National Advocate, the official organ of the Federation, the oldest temperance paper in our nation, published by the National Temperance Society (New York City),—a 16-page monthly, $1.00 a year.

V. Its president carries on a work of newspaper publicity, writing many articles (which are widely printed); full of important temperance facts and forcible temperance arguments.

WHAT IT NEEDS.

1. More financial support from Unitarians,—especially from those in the west.

2. More co-operation on the part of our ministers, churches, Sunday schools, Alliances, and Young People's Religious Unions.

THINGS EASILY DONE.

A. Send *at once* one dollar to Charles H. Stearns, 265 Harvard St., Brookline, Mass., and become an annual member. A life membership is $5.00.

B. Churches, Alliances, Sunday schools and Yougn People's Religious Unions are requested most urgently to make some official or other person, an annual or life member.

C. It is earnestly suggested that the subject of temperance ought to receive more attention in the pulpit, at Alliance meetings, among our young people, and during our conferences. As a denomination we are, in this respect, unfortunately far behind other religious bodies.

D. The Sunday school ought to devote one whole session at least once a year (this is done by some) to this vital topic. All our service books have special temperance services.

Correspondence is solicited on all these lines. Address all letters to Rev. Joseph H. Crooker, president, Roslindale, Boston, Mass.

NEWS FROM THE CHURCHES.

OHIO.

CLEVELAND.—The Church of the Unity, Rev. Minot O. Simons. In January 1910, began the eleventh year of Mr. Simon's pastorate, in Cleveland. In an anniversary sermon, he recalled the past years of work and growth, the moving into a different section of the city, and the erection of a new church building. A new organ has been recently installed. The Men's Club meets monthly, considering civic and social problems. The Alliance meets every week, for an all-day meeting. For two years, they have answered every appeal addressed to the Alliances by the denomination as a whole. They are now in direct touch with the Associated Charities; one of the agents meets with them each week to bring them in touch with the city's needs, in the eastern section of the city. Every Tuesday, the men of the church have luncheon with Mr. Simons in a down-town restuarant. The Y. P. R. U. are having a prosperous winter; they meet on the second and fourth Fridays of each month, in the evening. They have a service, followed by a social evening of dancing and games. A Vesper service and organ recital is held every Sunday afternoon.

MARIETTA.—First Unitarian Church, Rev. E. A. Coil. Certain events have caused an increased interest in our work during the past months. The coming to the city of Mr. Ostram, an evangelist, resulted in serious discussions of church methods and doctrines. Through these our principles became known and some valuable members were gained for our church. The local papers have published in full nine of the pastor's sermons. A Catholic priest attacked one of these and a public discussion followed in one of the city papers. Many people awoke to a realization of the fact that they had thought themselves into Unitarianism without knowing it. The Sunday school and Alliance are doing effective work and the organization of a Young People's Religious Union is now under consideration. A series of Wednesday evening meetings at which books dealing with religious and social conditions are discussed is now in progress. On the whole the outlook for our church is good.

YOUNGSTOWN. — First Unitarian Church, Rev. Horace Westwood. The impetus given our work by the installation service of January 23rd was taken up and carried further by a meeting on Monday evening, January 24th, at which Rev. H. H. Saunderson of Cambridge, Mass., gave an address on "American Life and the Liberal Faith." At this meeting the organization of a Sunday school was completed.

An aggressive campaign to enlist the interest of outsiders in being carried on through post-cards and circular letters.

MICHIGAN.

DETROIT.—First Congregational Unitarian Society, Rev. Eugene R. Shippen. The installation service on January 21st, brought together a goodly audience, despite the inclement weather Ex-Senator Palmer gave the "Welcome to the City," Rev. Lee S. McCollester, of the Universalist Church, the "Installing Prayer," Rev. Henry Wilder Foote, of Ann Arbor, the "Right Hand of Fellowship," Rev. G. A. Thayer, D. D., of Cincinnati, the "Charge to the Minister," and Rev. Ernest C. Smith, Secretary of the Western Conference, the "Charge to the People." The sermon, prepared by Rev. Rush R. Shippen, D. D., the father of the new pastor was printed and distributed in the church, Mr. Shippen not being quite equal to the long journey from the East. A reception to the new pastor and his wife followed the Installation Service. The sudden death of Rev. Reed Stuart for twenty-three years the pastor of this church, has brought a sadness mellowed by the memories which remain as a sure possession and abiding inspiration.

ILLINOIS.

MOLINE.—First Unitarian Church, Rev. E. G. Brown. This society has lost one of its valuable members in the

removal of Mr. F. H. Kracke to the Bitter Root Valley, Montana. A visit from Mr. Wilson, the Secretary of the A. U. A., brought a cheering message from him and an opportunity for the display of good will and consideration on the part of the Christian Scientist people who occupy our church with us. They gladly gave us the morning service so that we might hear Mr. Wilson, who could not be with us in the evening. We're not very big and not very strong, but we are alive.

MINNESOTA.

ST. CLOUD.—Unity Church, Rev. Paul Dansingberg. The members of the Cross Stone Club, a society of young ladies who meet for social and religious purposes, enjoyed a sleigh-ride to Meadow Lawn Farm, ten miles out of the city, on Saturday, February 12th. This society recently pledged itself to raise $20.00 towards the new roof for the church. On Friday evening, February 18th, the twenty-second anniversary of the church was observed, the features of which were a rhymed invitation and birthday envelopes enclosing cash and verses appropriately celebrating the occasion. Refreshments and an informal dance concluded a very pleasing evening.

WISCONSIN.

KENOSHA.—Henry M. Simmons Memorial Church, Rev. Florence Buck. In addition to the regular morning service, evening services have been maintained since the holidays. They have consisted of stereopticon lectures by Rev. A. Eugene Bartlett of Chicago and Rev. J. W. Carter of Racine; addresses by Rev. Walter F. Greenman of Milwaukee and Rev. Jenkin Lloyd Jones; and two song services by the choir, with sermon by the minister. Most of the services have been well attended, the stereopticon lectures filling the house. The monthly program meetings of the Women's Alliance continue in interest and bring out good audiences of members and guests. The papers are fully discussed by the members, the last subject, "The Juvenile Court," especially calling out a variety of opinion and information. The death of Hon. Z. G. Simmons, reported elsewhere, has brought overwhelming sorrow to the church and the entire community.

IOWA.

DES MOINES.—First Unitarian Society, Rev. Gertrude von Petzold. The sudden death of Miss von Petzold's mother and her consequent flying trip to Germany have left our church pastorless for a few weeks. The Music committee takes charge of two services and laymen and visiting ministers will conduct the other services during Miss von Petzold's absence.

MISSOURI.

KANSAS CITY.—All Souls' Church, Rev. Vernon M. Cady. The Woman's Society rejoices in the possession of a fine natural gas range. The men of the church met Saturday evening, February 12th, and listened to an account of the formation of the Unitarian Laymen's League by its President, Prof. W. H. Carruth. Sunday morning Prof. Carruth gave an illustrated lecture on "The Trades Court of Berlin, or a Court without Lawyers."

ST. LOUIS.—Church of the Messiah, Rev. John W. Day. The annual meeting of the church was held January 5th, 1910, the seventy-fifth anniversary of the founding of the church. The Treasurer's report showed that the receipts covered the expenses of the year and that final payments of subscriptions to the building fund had reduced the debt by $4,000, bringing it to a sum easily to be carried and likely in a few years to be absorbed. The wide range of activities of the church was shown by reports from the Trustees and from the Treasurer of the church, from the Sunday school, Men's Club, the Alliance, with its thirteen committees, the Comedy Club, and the Mission Free School with its income of $6,000 a year. The special collections of the year were for sufferers

by earthquake in Italy $121.45, A. U. A. $215.15; from Sunday school $5.11; National Conference $100; Hospital Association $85; from Sunday school $11.15.

COLORADO.

FORT COLLINS.—Unity Church, Rev. John C. Mitchell. On Saturday, February 5th, Rev. John C. Mitchell, formerly of Unity Church, Boise, Idaho, was formally installed as minister of Unity Church. Rev. Henry W. Pinkham, of Bethany Baptist (Unitarian), Denver, offered the invocation, Dr. Utter read the scripture and Rev. T. Clinton Brockway offered the prayer of installation. Rev. Wm. T. Brown, Field Secretary for the Rocky Mountain States, preached the sermon, pointing out that Unitarian churches belong to the succession of heretics and that heretics are not merely free-thinkers, but men who sense the demand for new and broader and nobler interpretations of the world and life. Mr. John H. Gabriel of Denver, in Mr. Ward's enforced absence, gave the address to the people making a stirring appeal for cooperation and loyalty and a sense of civic responsibility. Rev. Milton R. Kerr, in his charge to the minister, urged Mr. Mitchell to go after the "unchurched" and minister to them, to try big things, to be cheerful and to mix in the city's life. Dr. George W. Glover welcomed Mr. Mitchell to the city and Dr. Utter of Denver gave the right hand of fellowship. A well attended banquet was served in the basement of the church in the evening preceding the installation. Dr. and Mrs. Ward, absent through illness, were remembered by a rising toast. Mr. Mitchell begins his ministery here with excellent prospects.

PUEBLO.—Unity Church, Rev. J. L. Marsh. Our church here has suffered by removals from town and the lack of a resident minister. Yet the Sunday evening services conducted by Mr. Marsh of Colorado Springs have kept the little group together and recently the interest has been quickening somewhat. The old Channing Club has been revived and a growing social spirit is at work. Secretary Wilson's brief visit was of great value and much appreciated.

SOUTH DAKOTA.

BROOKINGS.—First Unitarian Society, Rev. Rett E. Olmsted. Services have been held at Brookings the first and third Sundays of each month and at Pipestone, Minn., once each month at Aberdeen, South Dakota, and occasionally at Clark, Turton and Conde, all in South Dakota. Recent sermon subjects are "The Religion of the Future," "Does God Answer Prayer?" and "Unitariansim and Universalism". We have been favored with visitors from the outside world who have helped to a wider understanding of our cause. In the early winter Rev. Jenkin Lloyd Jones spoke at the college chapel, gave a reading from Whitman and Kipling, and lectured on "The Three R's, or The Better Education" at the Opera House. Rev. Henry Wilder Foote, Sec'y of the Educational Department of the A. U. A. and Rev. Ernest C. Smith, Secretary of the W. U. C., were here on February 8th. Both gave talks at the college chapel and at the annual meeting of our society held that evening at the home of Mr. and Mrs. J. H. Bushnell. Hymns were sung, officers elected, plans for the future considered and refreshments served. The work makes some progress.

KENTUCKY.

LOUISVILLE.—Church of the Messiah, Rev. Maxwell Savage. At a church meeting held on February 16th, Rev. Maxwell Savage was called to be the minister of this historic church. He has accepted the call and began his pastorate on Sunday, February 27th. The formal installation will occur Tuesday evening, March 8th. President Southworth of Meadville, Dr. Thayer of Cincinnati, Rev. M. O. Simons of Cleveland, Rev. F. S. C. Wicks of Indianapolis and Rev. E. C. Smith, Secretary of the W. U. C., taking part in the services.

ALLIANCE NEWS.

The Chicago Associate Alliance of Unitarian and Other Liberal Christian Women was called to order by the president, Mrs. Ernest C. Smith, at Memorial Chapel February 3, 11 a. m. "The Bond Servant and the Law," from Francis G. Peabody's "Mornings in the College Chapel" was read by Mrs. Smith to open the meeting. The minutes of the previous meeting were read and approved. Mrs. Delano spoke of the death of Mrs. B. Ward Dix and a resolution of sympathy was unanimously adopted and the secretary requested to send a letter expressing the appreciation of her work in the National Alliance. Rev. Walter F. Greenman of Milwaukee, was the speaker of the morning, "The Limits of Parental Constraint" being his subject. Mr. Greenman called attention to the fact that recognition must be taken of the two fold part in the child's life—man's part and God's part. Of course there are certain duties in developing the habits of the child and one of the great mistakes is in not developing home-usefulness. The hot sudden recoil of the parent at the child's wrong doing is often more effective than quiet remonstrance. It pays to trust but the child should know of the trust given that a sense of personal responsibility may be developed. An interesting discussion followed in which Mr. Smith, Mr. Hawley and several others took part. The roll call showed an attendance of seventy-five. The meeting adjourned.

ETHEL W. MASON, Sec'y.

The Chicago Associate Alliance of Unitarian and Other Liberal Christian Women will meet on Thursday, March 3rd, at 11 a. m., with the First Swedish Unitarian Church, at Well's Hall, 3142 North Clark St. There will be a report from the Postoffice Mission committee and an address on "The Joy of Living" by Mrs. Louis F. Post. Box luncheon at one o'clock. Take North Clark street surface car to Fletcher street, or N. W. Elevated to Belmont station.

DIRECTORS' MEETING.

The Board of Directors of the Western Unitarian Conference met February 18th, at two p. m. Present Messrs. Hull, Hawley, Hosmer, Pittman, Pulsford, Smith and Mesdames Delano and Lynn. The records of the last meeting were read and approved. The Treasurer, Mr. Pittman, made a verbal report concerning the taking over of the Conference funds. A written report of the auditing committee was offered by Mr. Hosmer, certifying as to the securities and bank balance taken over by the new treasurer. It was voted to request the treasurer to give bond for $2,000., the expense of the same to be borne by the Conference, and to direct that the Conference securities be placed in a safe deposit box, to be opened only in the presence of two members of the executive committee. It was voted to authorize the purchase of a typewriter for the Chicago office at a price not to exceed $50.00, the particular machine to be selected by the stenographer. It was voted to authorize the Executive committee to execute a lease of the present headquarters for a period of three years on the new terms offered by the owners. The Secretary reported that the Conference paper gave promise of achieving self-support and submitted a brief, covering several plans of organization. Adjourned at 3:30 p. m.

ERNEST C. SMITH, Sec'y.

Since our last issue of the NEWS-LETTER the Secretary has spoken at Evanston, Hobart, Chicago (Third Church) Brookings, South Dakota, Luverne, Minn., and Louisville (twice). He also conducted a funeral service at Hobart, consulted with the trustees of the Winona Church about the disposition of the building at that point and attended a meeting of the church at Jackson, Michigan, to take counsel concerning the future of the church and the immediate resumption of services.

"Heaven is large, and affords space for all modes of love and fortitude."

(*Continued from second page of cover.*)

SHEFFIELD—First Unitarian Church. Hour of service, 10:45 A. M. Rev. C. A. Polson.

SHELBYVILLE—First Congregational Church. Hour of service, 10:30 A. M., second and fourth Sundays of month. Rev. Jasper L. Douthit.

URBANA-CHAMPAIGN—Unitarian Church, Matthews and Oregon Sts., Urbana. Hour of service, 11 A. M. Rev. Albert R. Vail, 1013 W. California Ave.

MINNESOTA.

ADRIAN—People's Church. Occasional services.

DALBO—Dalbo Unitarian Society (Swedish). Rev. David Holmgren.

DULUTH—First Unitarian Church, First Street and Eighth Avenue, East. Hour of service, 11 A. M. Rev. George R. Gebauer, 1209 E. Third Street.

HANSKA—Nora Free Church. Hour of service, 11 A. M. Rev. A. E. Norman.

LUVERNE—Unity Congregation Church. Hour of service, 10:45 A. M. Occasional services.

MINNEAPOLIS—First Unitarian Society, Eighth St. and Mary Place. Hour of service, 10:30 A. M. Rev. Wilson M. Backus, 803 Mary Place.

SPRINGVALE—Springvale Unitarian Society (Swedish). Rev. David Holmgren.

ST. CLOUD—Unity Church. Hour of service, 10:45 A. M. Rev. Paul D. Dansingberg.

ST. PAUL—Unity Church, Portland Ave. and Grotto St. Hour of service, 11 A. M. Rev. John D. Reid, 656 Portland Ave.

UNDERWOOD—First Christian Church (Swedish) Summer preaching station.

WISCONSIN.

HUDSON—The Scandinavian Unitarian Society of Hudson. Rev. A. E. Norman, Hanska, Minn.

KENOSHA—Henry M. Simmons Memorial Church, Chicago St. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. Florence Buck, 426 Park Ave.

MADISON—First Unitarian Society, Wisconsin Ave. Hours of service, 11 A. M. and 7:30 P. M. Rev. Frank A. Gilmore, 117 West Gorham St.

MENOMONIE—First Unitarian Society. Rev. Chas. F. Niles.

MILWAUKEE—First Unitarian Society, Ogden Ave. and Astor St. Hour of service, 11 A. M. Rev. Walter F. Greenman, 682 Astor St.

IOWA.

CHEROKEE—Unity Church. Occasional services.

DAVENPORT—First Unitarian Society, Grand Ave. Hour of service, 10:45 A. M. Rev. Manfred Lilliefors, 1033 Brady St.

DESMOINES—First Unitarian Society, Eleventh and High Sts. Hour of service, 10:30 A. M. Rev. Gertrude von Petzold, 924 15th St.

HUMBOLDT—Unity Church. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. Charles P. Wellman.

IOWA CITY—First Unitarian Society, Iowa Ave. and Gilbert St. Hours of service 10 A. M. and 7 P. M. Rev. Robert S. Loring.

KEOKUK—First Unitarian Society. Hour of service, 11 A. M. Rev. M. Rowena Morse, Ph. D., 514 Fourth St. W.

PERRY—Unity Church. Hour of service, 10:30 A. M. Rev. S. Louisa Haight.

ROCK RAPIDS—People's Church. Lay services.

SIOUX CITY—Unity Church, Tenth and Douglas Sts. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. Manley B. Townsend, 410 Tenth St.

WASHTA—Unity Society. Service and Sunday school every other Sunday at 2 P. M.

MISSOURI.

KANSAS CITY—All Souls Church, Baltimore Ave. and Armour Blvd. Hour of service, 11 A. M. Rev. Vernon M. Cady, 227 Bayard Ave.

ST. LOUIS—Church of Messiah, Union Ave. and Morgan St. Hour of service, 11 A. M. Rev. John W. Day, 320 N. Newstead Ave.

ST. LOUIS—Church of the Unity, Park and Armstrong Aves. Hour of service, 11 A. M. Rev. George R. Dodson, 48 Nicholson Place.

KANSAS.

BELOIT—First Unitarian Society. Rev. Geo. F. Armington.

LAWRENCE—The Unitarian Church, Hancock and Vermont Sts. Hours of service, 11 A. M. Rev. Frederick M. Bennett, 1209 Oread Ave.

TOPEKA—First Unitarian Church, 918 Topeka Ave. Hour of service, 11 A. M. Rev. J. H. Jones, 706 Tyler St.

WICHITA—First Unitarian Church, North Topeka and Central Aves. Hour of service 11 A. M. Rev. Edward Day, 3215 Douglas Ave.

NEBRASKA.

LINCOLN—All Souls Church, Twelfth and H. Sts. Hour of service, 10:30 A. M. Rev. Arthur L. Weatherly, 1784 S. 25th St.

OMAHA—Unity Church, 17th and Cass Sts. Hour of service, 10:45 A. M. Rev. Newton Mann, 421 Seventeenth St.

COLORADO.

COLORADO SPRINGS—All Souls Unitarian Church Dale and Tejon Sts. Hour of service, 11 A. M. Rev. J. Lewis Marsh, 219 E. Monument St.

DENVER—First Unitarian Society, Broadway and 19th Sts. Hour of service, 11 A. M. Rev. David Utter, D. D., 329 Broadway.

FORT COLLINS—Unity Church. Hour of service, 11 A. M.

GREELEY—Unity Church, Ninth St. and Ninth Ave. Hour of service, 10:45 A. M. Rev Milton R. Kerr.

PUEBLO—Unity Church, Court and Ninth Sts. Hour of service, 7:30 P. M. Rev. J. Lewis Marsh, Colorado Springs.

SOUTH DAKOTA.

BROOKINGS—First Unitarian Society. Rev. Rett E. Olmstead.

MANITOBA.

GIMLI—First Unitarian Church. Rev. Johann P. Solmundsson.

WINNIPEG—The First Icelandic Unitarian Church of Winnipeg, Sherbrooke and Sargent Sts. Hour of service, 7 P. M. Rev. Roegno Petursson, 530 Agnes St.

WINNIPEG—All Souls Church. Rev. W. A. Vrooman.

WE declare our fellowship to be conditioned on no doctrinal tests, and welcome all who wish to join us to help establish truth and righteousness and love in the world:

We believe that to love the Good and live the Good is the supreme thing in religion:

We hold reason and conscience to be final authorities in matters of religious belief:

We honor the Bible and all inspiring scripture, old or new:

We revere Jesus and all holy souls that have taught men truth and righteousness and love, as prophets of religion:

We believe in the growing nobility of Man:

We trust the unfolding Universe as beautiful, beneficent, unchanging Order; to know this order is truth; to obey it is right and liberty and stronger life:

We believe that good and evil inevitably carry their own recompense, no good thing being failure, and no evil thing success; that heaven and hell are states of being; that no evil can befall the good man in either life or death; that all things work together for the victory of good:

We believe that we ought to join hands and work to make the good things better and the worst good, counting nothing good for self that is not good for all:

We believe that this self-forgetting, loyal life awakes in man the sense of union, here and now, with things eternal—the sense of deathlessness; and this sense is to us an earnest of the life to come:

We worship One-in-All,—that Life whence suns and stars derive their orbits and the soul of man its Ought,—that Light which lighteth every man that cometh into the world, giving us power to become the sons of God,—that Love with whom our souls commune. This One we name—the Eternal God, our Father.

Resolution of May 19, 1892.

Resolved, That the Western Unitarian Conference hereby declares it to be its general aim and purpose to promulgate a religion in harmony with the foregoing preamble and statement.